THE LUTHERAN
Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

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"I was hungry, and you fed Me. . . . I tell you truly, Insofar as you did it to one of these brothers of Mine, even to the least of them, you did it to Me." (Matt. 25:35, 40. Moffatt's Translation.)

Dr. Alfred H. Meyer, head of the Department of Geography and Geology at Valparaiso University, is serving as president of the National Council of Geography Teachers during the year 1947. He was elected to this office at a meeting held in Columbus, Ohio, Dec. 37—30.

The Central District Stewardship Committee has announced that during the fiscal year 1946 the members of the District have contributed $464,535.81 for the Budget Treasury. The amount exceeds by 20.6 per cent the minimum Fair Share apportionment for the year.

When Mrs. Babetta Troeger, a member of Second St. Paul's Ev. Lutheran Church, Pittsburgh, Pa., recently died at the Old Folks' Home, Marwood, Pa., she left a bequest of $4,000 to the Church Extension Fund of the Eastern District. She also remembered some Lutheran charities in her will.

Probably the first rural church television program ever given in the United States was presented recently over the General Electric station. It was a dramatization of Millet's painting "The Angelus." Taking part were two farmers, a village housewife, a high school boy. — *The Lutheran.*

Fred Waring and his Pennsylvanians, on the morning of Jan. 8, honored our Church and its Centennial anniversary with a rendition of "A Mighty Fortress Is Our God." He also spoke of our Concordia Theological Seminary at Springfield, Ill., and referred to the "Coffee Mill," the old historic Seminary building from whose steps President Abraham Lincoln once spoke. Mention was made, too, of the school's present President, the Rev. G. Chr. Barth, D. D., and the sainted Prof. F. A. Craemer, its first president.

St. Mark's Ev. Lutheran Church, Steeleville, Ill., on Jan. 12 honored its pastor, the Rev. J. Mueller, in a special service arranged to commemorate his twenty years' service in the congregation. In spite of most unpleasant weather the audience practically filled the large church. The celebration came as a complete surprise for the pastor, but his surprise probably reached a climax when he became aware of the congregation's tangible expression of gratitude. After the sermon one of the elders spoke for the group and handed Pastor Mueller an envelope containing $1,400 from the congregation, $200 each from the two ladies' societies, and $200 from the church's L. L. L. organization, a total of $2,000. — Our congregations are grateful for the service our pastors render!

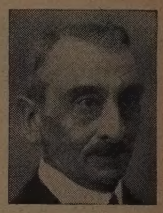
Pastor Friedrich A. Griesheimer of Darmstadt-Eberstadt, Germany, formerly a prisoner of war in the United States, recently wrote Pastor T. W. Strieter, who had served as Director for the Lutheran Commission for Prisoners of War: "The fine relations and the help I got from the Missouri Synod, especially from you, during my stay as a PW chaplain in various PW camps of the U. S. A. led to the only possible result. After my return to Germany, seeking the work and doctrine of the State churches, even of the so-called Lutherans, I left the State Church and joined the Ev. Lutheran Free Church affiliated with the Missouri Synod, and since December 1 I have been — after a two-hour examination by the authorities — officially a pastor of the Ev. Lutheran Free Church. I want to express my heartfelt gratitude to the Lutheran Commission for Prisoners of War, inasmuch as the theological material you sent me enabled me to study all the doctrines of the Missouri Synod. And by your correspondence I gained a close acquaintance with your practice."

Three Races in the Lutheran Church of the Redeemer, St. Paul, Minn.

Texas Baptists are planning the establishment of a State-wide network of FM radio stations, with a key station at Dallas.

For the first time in history, the church people of the United States contributed $1,000,000,000 to religion in 1945. But this new high is still only one third of what the nation spent that year for tobacco, and one eighth of what it spent for liquor. — *The Lutheran Companion.*

Prof. Martin Graebner, D. D., for many years president of our Concordia College, St. Paul, Minn., has been appointed by Synod's President, Dr. J. W. Behnken, and the Emergency Planning Council to serve as adviser to the Lutheran churches in Europe and as European Relief Director for the Missouri Synod. Dr. Graebner will leave for Europe in the near future.



Our Redeemer Lutheran School, North Platte, Nebr., broadcast a program of Christmas hymns over Radio Station KODY as their contribution to a series of holiday programs presented by various schools of the area. The choir of Our Redeemer Lutheran Church, under the direction of Mr. L. H. Baack, was also given the opportunity to present the cantata *The Manger Prince* in a half-hour broadcast over the same station.

Members of three races hold membership in the Lutheran Church of the Redeemer, St. Paul, Minn., the Rev. Herbert Lindemann, pastor, and the Rev. Carl Peters, assistant pastor. The picture shows, left to right: Pastor Lindemann, Miss Lela Speese, Miss Michiko Kishi, and Pastor Peters. Miss Speese, who comes from Pierre, S. Dak., where her parents belong to our Faith Ev. Lutheran Church, has held membership in the St. Paul church for several years. Miss Kishi was baptized and confirmed on Jan. 19, 1947. Another Nisei, Miss Dorothy Horiuchi, was confirmed two months ago, but due to her absence from the city does not appear on the picture. Some of our members may wonder how many congregations in our Synod have three races represented in their membership. G. V. S.

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THE LUTHERAN Witness

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Editorial

"The Lord Is My Refuge and Strength"

Next Sunday, the fiftieth day before Easter (Quinquagesima) is the last of the pre-Lenten Sundays. The keynote of these Sundays has been repentance. So also next Sunday. If we are truly penitent, we shall find in Christ the sure Refuge that can save us from sin. He is the house of defense to save us and to deliver us (Introit). In the Gospel our Lord tells His followers that His journey to crucifixion and death is now begun. On the way He heals the blind Bartimaeus at Jericho's gate. The beggar's cry: "Have mercy on me!" must be our cry also. Christ alone can redeem us. All our works, our sacrifices, our deeds, without the love that comes to us through faith in Christ (Epistle) are as sounding brass and a tinkling cymbal. So everything depends on Christ. Only His arm could redeem His people (Gradual). And having delivered us from the bondage of our sins, He must ever remain our defense against evil. So we pray in the Collect:

O Lord, we beseech Thee, mercifully hear our prayers, and, having set us free from the bonds of sin, defend us from all evil; through Jesus Christ, Thy Son, our Lord. W. G. P.

The Modern Good Samaritan

Every one of our readers — we take that for granted — is acquainted with the story of the Good Samaritan. Even many worldly persons who know little about the Bible know of that story. By that parable Jesus wished to impress upon His followers and disciples what He taught them by direct words, when He said, "Love your enemies," Matt. 5:44. And lest anyone overlook this, the Scripture repeatedly tells us that love is the fulfillment of the Law. The Apostle Paul, sometimes called the Apostle of Orthodoxy, gave us the thirteenth chapter of First Corinthians, in which he writes, "The greatest of these is charity," that is, love. The Apostle Peter writes, "Above all things have fervent charity among yourselves," 1 Pet. 4:8. John writes: "If a man say, I love God, and hateth his brother, he is a liar," 1 John 4:20.

We speak of this because just now there is abundance of opportunity to practice this love of the good Samaritan. Why should I repeat the heart-rending stories of the sufferers over in Europe and on other continents? Truly, today Lazarus is at our door; today there is not one, but millions, young and old, who have fallen among thieves who stripped them of their clothes and left them lying half dead. In the LUTHERAN WITNESS of Jan. 14 we have published letters of those who have received help from our Christians. From them we learn that there are modern good Samaritans; there are those who are helping the helpless. As we read of this, we thanked God that the spirit of Christ is still living in millions of Christians. However, there is in this also an appeal for each one of us to examine ourselves whether, as far as in us lies, we are practicing the works of the good Samaritan. True, one person alone can do very little; but by joining others, as we do in our Synod and through the agency of our Church, great things can be accomplished, both for the souls and for the bodies of men. Even now millions of poor children have been helped in one way or the other. We were touched when we heard the wife of Pastor Niemoeller tell her American audiences, both in German as well as in English, how deeply the sufferers who have fallen among thieves are appreciating the works of their fellow Christians, the good Samaritans of our day, the modern good Samaritans. "Go and do thou likewise!" Luke 10:37. S.

Nebraska Lutherans Organize Welfare Council

Representatives of all Lutheran bodies represented in the Nebraska area met with representatives of Associated Lutheran Charities and of the National Lutheran Council, Division of Welfare, in Omaha late in 1943. The purpose of the meeting was to discuss ways and means of bringing about a more effective co-ordination of Lutheran child welfare services in Nebraska. A committee of representative Lutheran welfare leaders had prepared a report which was the basis of discussion. The National Lutheran Council through its Division of Welfare was instructed to make a survey of "Lutheran Health and Welfare Needs and Resources in Nebraska," which was presented to a gathering composed of representatives of welfare agencies and church bodies, March, 1946. Another meeting was called in May, for which the Presidents of our two Nebraska Districts also appointed a committee of three pastors to represent each District. Jointly with the representatives of the Lutheran welfare agencies, these studied the survey and then drafted a tentative constitution for a Lutheran Welfare Council of Nebraska, which was proposed to the Districts in the summer of 1946 and approved. Eight purposes are announced which are worth repeating here:

1. It shall serve as a common agency in social planning and encourage participation of all member agencies in building an adequate church social welfare program based on needs as they arise.

2. It shall co-ordinate through conferences and common agreement Lutheran welfare activities of member societies.

3. It shall serve as a central information bureau and clearing house on welfare work for the Lutheran churches of Nebraska.

4. On authorization of member agencies it shall represent these agencies before public or private State- or community-wide agencies.

5. It shall, by conference, assist member agencies to develop standards and strengthen their services.

6. It shall stimulate the creation and development of new Lutheran agencies, as may from time to time be necessary to meet new needs, but it shall not create or operate any agency.

7. It shall encourage recruiting among the churches of trained Christian workers in the field of welfare and social services.

8. It shall work in close co-operation with any national Lutheran welfare agency or agencies which officially represent Lutheran synodical groups in the territory of the Lutheran Welfare Council of Nebraska.

Provision is made for departments, in which each Lutheran synod has one representative. Such departments include family and child welfare service, care of the aged, health service, including also the mentally handicapped, the institutional ministry, including chaplain's work in hospitals and penal institutions, youth services, prevention of delinquency, and publicity.

Similar welfare councils are now operating in the Chicago area and for the past 15 years in Greater New York.

While such co-operation has been found desirable and feasible in the field of inner mission work and social service, the answer has not yet been found in a field which certainly cries out aloud for united Lutheran effort — Public Relations and Publicity. G.

Wanted — a Lutheran Voice

Wanted, badly wanted, a voice that could speak for the entire Lutheran Church in answering such perversions of Lutheran history and principles as this from *Life* of December 23, 1946: "Luther took his Church entirely out of politics and other human 'works,' *thus freeing the rising state from moral judgment.*" From this, of course, it is only a step to the proposition that governments following a line of brutal aggression and of violation of human rights are products of the Lutheran Reformation.

It would be a simple matter to cite from Lutheran writings and from the judgment of the most learned historians, Catholic as well as Protestant, in rebuttal of the statement quoted from *Life*. But our readers do not stand in need of such demonstration, and the outsider who has read the story in *Life* cannot be reached by us. He would be reached by a Lutheran board of public relations acknowledged by all Lutheran bodies as their voice in speaking the thoughts of this denomination to the American public.

We remind you again of the incident of two years ago when the Roman Church was attacked by a blast from Moscow which even the Associated Press could not ignore. The Roman Church had a reply of 5,000 words on Associated Press wires *within 24 hours.* G.

A Movement for Christian Day Schools

Since the public school is unable to offer the Christian approach to the educational problem, "we evangelicals must courageously and sacrificially undertake the task ourselves." Acting on this conviction, a federation called "The New England Association of Christian Schools" has been incorporated in the State of Massachusetts, with the purpose of "establishing numerous primary and high schools throughout New England." The first of these schools was dedicated in Boston on October 1. Rallies have been held in Worcester, Mass., and in Providence, R. I., anticipating the possibility of new Christian day schools for these cities in 1947.

How did this movement originate and grow? Out of the conviction of conservative evangelical Christians in New England that only a Christian day school will satisfy the twofold needs of secular education and the introduction of children to the teachings of the Word of God. Miss Elizabeth Evans, Director Christian Education, New England Fellowship (address: 9 Park St., Boston 8, Mass.), writing in the UEA of November 15 says: "Religious instruction need not be substituted for secular studies but will be included as an additional course. The unique value of the Christian school lies in the fact that every teacher will be a consecrated Christian and every subject will be taught in the light of Scripture truth. If this is God's world, true education will give God His rightful place at every point." "The entire school curriculum is presented from a Christian standpoint by men and women of high ideals, firm convictions, and a love for the Lord, the Bible, and the lives of the boys and girls under their charge." [The school is at 255 Huntington Avenue.]

It may be encouraging to the forces promoting these day schools to know that they are underestimating the strength of Protestant parish schools. Miss Evans says: "There are now more than 125 Christian day schools of this character (not including 500 Protestant parochial schools) operating throughout the nation." There must be something wrong with our publicity when among so interested a group the existence of our 1,500 Lutheran parish schools, staffed by more than 3,000 teachers, has remained unknown. G.

Publicity Superlative

There is a kind of publicity which no church of the Lutheran confession can afford to do without and which no public relations office can secure for it. It is the publicity which the local congregation gains for itself by its own record. What are the main features of such desirable publicity? They are two: Publicity for the *Bible-centered position* of our Church and publicity for the effectiveness of our teaching as seen in *the good life.* Lately some outstanding examples illustrative of the above have come to our desk.

Here is one from Australia, where the Rev. J. F. Noack writes us concerning a prominent Englishman, Mr. S. John Bacon, the Australian and New Zealand representative of Marshall, Morgan, and Scott, who says that our Lutheran Church is the only Church which, as a body, stands "four-square" upon the Bible. "He told my son several years ago that, once the war is over, he will do his utmost to get his firm in England to publish good sound Lutheran literature and spread it throughout the length and breadth of the land. He said that England needs what the Lutheran Church is in the position to offer."

The Chicago *Tribune* sent a reporter to Frankenmuth, Mich., last Christmas Eve who telegraphed a story which filled nearly a column and a half on the front page of the December 25 edition. The reporter's theme is that Frankenmuth is "one town where there's no great fuss over Christmas, because the Christmas spirit is alive throughout the year. . . ."

"The religious fervor which impelled Pastor August Craemer, his wife, Dorothea, and son, Heinrich, and 12 others to cross the Atlantic and journey to the Chippewa country still burns strong in this community."

"When Albert Hetzner's garage caved in after being undermined by high water some months ago, his fellow townsmen raised about $3,000 to help him rebuild. The first man on the subscription list was Fred Galsterer, his nearest competitor, and every auto dealer in town gave generously. . . . Frankenmuth always has been the first to pay its township taxes in full and never has had a bankruptcy."

All this and much more, on the front page of the *Tribune,* is all to the good.

Sometimes the small-town papers have a sense for the news value of old-fashioned evangelical Christianity. At Quincy, Ill., the city editor of the *Herald-Whig* took a hand in it himself and wrote up a story of our one-room rural Christian day school at Clayton, Ill., which with pictures and text covered four columns in his paper. There are four very fine pictures, and the text tells a real story of the young Good Shepherd Congregation, established only 12 years ago, now counting 150 members, and its auditorium filled each Sunday. The school has two students in the first grade, two in the second, four in the third, two in the fourth, three in the fifth, three in the sixth, five in the seventh, and two in the eighth. "Students in one-room schools soon learn to concentrate, and no class is distracted by the recitation of any other class." . . . "The minister (Rev. H. W. Hallerberg) turns his car into a school bus, driving as far as Paloma each morning to pick up nine children and returning them each evening."

There are references to "the shiny electric refrigerator in the basement cafeteria," the hardwood flooring and paneled sidewalls and ceiling. Once more, this is all to the good and is the kind of publicity no money can buy.

In the Detroit *News* of January 18 Tony Weitzel describes Our Saviour's Church East of Detroit (the Rev. Edward Buchheimer, pastor) —

". . . a big, bustling church that seemed bursting at the seams with youngsters. There were kids playing basketball in the gym . . . and kids reading in the library . . . and kids studying and talking and working. Downstairs in the kitchens, busy, beaming housewives were cooking a great hunter's stew . . . and in the recreation hall 400 enthusiastic men were booming out a hymn."

He tells about the time when the young candidate of theology walked into a back yard and told a woman hanging out her wash: "I'm Pastor Edward Buchheimer. I'm going to build a church here." How the church was built in hard times when most of the men, being out of work, "put their idle hands to work on God's house. The women spent their days at the church, too, cooking for the men."

Much more of the same kind and, again we say, no money can buy such advertising. It comes to those who labor hard and under the blessing of God have seen "first the blade, then the ear, after that the full corn in the ear." Mark 4. G.

Primitive Conditions

The *Concordia Historical Institute Quarterly* of January, 1947, contains two very interesting articles which remind us forcibly of the sacrifices which the early pastors, teachers, and students of our Synod made in order to serve the Church during those primitive conditions. The first of these articles deals with the life of Father Kuegele, the first pastor of the Missouri Synod who served in an entirely English-speaking congregation. I myself knew him very well. Nothing but the power of God's Holy Spirit could have produced such fruits of devotion, self-sacrifice, patience, and endurance as we saw in the life of that godly man. The second article describes the primitive conditions which prevailed at our normal school in Addison. What hardships, what privations, those students, and no doubt the students of our other colleges and seminaries, endured during those early years!

We mention all this for two reasons. In the first place, we could wish that many more members of our Church would read those articles. They are distinctly worth while. Buy or borrow that number of the *Quarterly.* Your boys and girls will read it and profit by it. The other reason for mentioning these articles is this: We have sometimes read and heard the expressions of those who seemed to have the opinion that our present pastors, teachers, and students should put up with the same hardships which the former pastors, teachers, and students endured. That is a mistake. Let us thank God that conditions have improved, so that our spiritual laborers may now devote their energies with more peace of mind, with more strength of body, and less annoying difficulties to the glorious work in the vineyard of the Lord. Let all remember that the Scripture teaches: "The laborer is worthy of his hire," Luke 10:7. And the Lord Jesus Himself expressly tells us that those who receive the benefit of the spiritual shepherds should provide them properly with the necessities of life, Luke 10:3-8. S.

Church Publicity

After the *Christian Herald* had reported that "representatives of more than thirty of the fifty-four nations attending the meeting of the United Nations Assembly" worshiped in the pews of the New York's Riverside Church (Protestant), it calls attention to the fact that very little publicity about this got into the daily papers. On the other hand, the press heralded abroad in picture and story the fact that Mr. Vyshinsky of Russia attended Mass at St. Patrick's Cathedral.

There may be two different explanations of this, one that the Roman hierarchy is more proficient than the Protestants in devising ways and means for crashing the headlines of the dailies, the other that some joker thought it would provide a good laugh for many to see a picture of a Russian Communist shaking hands with a Roman Church dignitary. Be that as it may, we incline to accept the first of these explanations. That demands of us more vigilance and study. True, our Synod has made no little progress in this activity, but the subject requires constant attentive thought and planning. S.

Behavior in God's House

During the many years in which we attended church we have seen very little improper behavior in the sanctuaries of the Lord. However, occasionally we hear that in some places breaches of proper decorum occur. It may be loud speaking before the service, or whispering during the sermon, or boisterous laughter at the close of the service. In nearly all cases such improprieties may be avoided by teaching all, especially also the young, that upon entering the church we are to bow our heads in prayer. We are to give attention to the hymns that are to be sung and to remain conscious that we are in the presence of the majesty of God. Proper behavior by older persons will itself impress the younger. If all this does not deter one or the other person from indiscreet behavior, such a one is to be spoken to quietly and privately. From the very beginning one of the things which the leaders, together with the pastor of the church, are to keep in mind, is that everything is to be done to preserve good order and the proper quiet and attention to holy things by everyone who visits the house of God. Every one of us upon stepping into church should have resounding in our hearts the words of Scripture: "The Lord is in His holy temple; let all the earth keep silence before Him."

At the close of the service we ought to meditate upon what we have heard and what we have sung. S.

Church Fellowship

By PROF. H. HAMANN, D. D., Adelaide, Australia

(EDITORIAL NOTE: This paper was written in May, 1944, at the request of the Lutheran Union Committee of our Australian sister Synod, which is discussing conditions of church fellowship with the United Evangelical Lutheran Church in Australia, affiliated with the American Lutheran Church. Dr. Hamann is one of the most distinguished theologians of the Lutheran Church and has given some of his best thought to the questions connected with Lutheran union. In its clarity of thought and precision of language this essay on Church Fellowship is an outstanding contribution to a subject which is commanding the attention, as never before, both of our clergy and laity.)

Church fellowship presupposes the common acceptance and confession of all doctrines revealed in Holy Scripture.

The proposition here stated, which is to be demonstrated and defended in this paper, is of general validity and applicability. It really asks nothing else than doctrinal unity or harmony as the basis of church fellowship. However, it was formulated and maintained in connection with the doctrinal discussions now going on between representatives of the United Lutheran Church of Australia and the Evangelical Lutheran Synod (Church) in Australia. This circumstance and the trend of the discussions naturally had some influence upon the treatment adopted and the selection of material. It is hoped that this will not be considered a fault, but rather the opposite.

I.

In order to remove or avoid all misunderstanding, it may be useful to define the terms of the proposition and then to dwell upon the proper meaning and scope of the proposition itself.

"Acceptance and Confession." The double term has been used in order to repudiate the *fides carbonaria*,[1] or a mere formal acceptance of the Scriptures which gives little or no indication of the actual faith and teaching of an individual Christian or of a church. It is patent that such a state of affairs has existed and does exist; in fact, some of the greatest heretics of all times have been loud in their protestations that they "accept" the Bible as divine truth. By "confess" we do not mean the particular act of confessing, or the embodying of certain doctrines in a new creedal statement. "Accept" and "confess" means simply: Thus it is written; this we acknowledge to be the teaching of the Scriptures and hence of God; this we receive in childlike faith; this we also teach, and we reject every contrary error. Such "acceptance and confession" must be *"common,"* or united, lest uncertainty, confusion, and offence[2] be created in the church when one teacher confesses as divine truth what another rejects, or one teaches as the truth revealed by God what another chooses to regard as an open question.[3]

"Revealed." This term should cause no difficulty. We use it in the sense of divine revelation, or that which God has made known to man; not in the sense of more or less complete cognition or understanding on the part of man. In the Holy Bible we have God's revelation, given by inspiration — inspiration that is full, complete in the sense that the Bible is divinely inspired in *all* its part. We call this verbal (not "mechanical"[4]) and plenary inspiration. The direct result of this inspiration is the infallibility, inviolability, and inerrancy of the Holy Scriptures; they can contain neither error nor contradiction, being the very Word of God. To say that something is "revealed" in the Scriptures, therefore, is to say that a certain fact or truth has been set down in the Bible by holy men writing as they were moved by the Holy Ghost; or in other words, that this fact or truth is taught by the Holy Spirit in the Scriptures and is to be believed by men and taught by the church.

"Doctrine." Doctrines revealed in Holy Writ are, in the simplest possible English, what the Sacred Scriptures teach, declare, state as truth. This wider use of "doctrine" we find in Rom. 15:4, "Whatsoever things were written aforetime were written for our learning, also in 2 Tim. 3:16, "All Scripture . . . is profitable for doctrine." Here, however, we use the term in the narrower sense[5] in which it usually occurs in ecclesiastical usage. Not as though the Christian were at liberty to disregard or deny Scriptural statements of a geographical, historical, genealogical nature, or of any other nature. No one can contradict what the Bible states as fact or truth, knowing it to be thus stated, without thereby running counter to the doctrine of the Inspiration of the Bible. We do not speak of the "doctrine" of the Deluge, or of the Exodus, or of the Babylonian Captivity; yet no one can deny the historicity of these events without denying the reliability and the inerrancy of the Scriptures. The plenary, verbal inspiration of the Scriptures is itself one of the doctrines on which unanimity must be reached as a prerequisite of church union. When our proposition speaks of doctrines, we mean the spiritual teachings which the Holy Scriptures set forth for the faith of Christians as well as the directions for holy, God-pleasing living given in the Bible. Such doctrines are not always and not necessarily formulated in the *ipsissima verba*[6] of Scripture. By limiting the basis of union to *doctrine*, we at the same time include all that is, in our conviction, necessary, and exclude from this basis such matters as theological problems (*i. e.*, matters not settled by the Scriptures), linguistic and chronological difficulties, exegetical difficulties commonly known as *cruces interpretum*,[7] etc.

The proposition itself. The proposition, then, states the necessity of doctrinal unity, agreement, harmony, as a condition for the establishment of church fellowship. The *publica doctrina*[8] of churches that propose to enter into union must be the same. No voice should be raised against this *publica doctrina* publicly, as by a minister in the course of a sermon or address; neither would it be proper or permissible to engage in what is now generally styled propaganda against the *publica doctrina*. On the other hand, absolute uniformity in present-

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[1] Faith of the charcoal burner. In the Middle Ages the charcoal burners were considered among the crudest of the unlettered peasants. A popular saying was that to the question "What do you believe?" they would answer: "I believe what the Church believes."

[2] Such confusion being the cause of much controversy, which in turn would lead many into skepticism and the rejection of all doctrines.

[3] Dr. Hamann evidently does not believe that any truths revealed in Scripture should ever be listed as "open questions," by which teachings are meant which one might accept or reject without affecting fellowship relations.

[4] "Mechanical" in the sense that the will, purpose, intentions, feelings, and emotions of the sacred writers were not involved in the process of writing the books of the Old and the New Testament.

[5] Equivalent to a teaching, an article of the faith.

[6] The very words.

[7] Literally "crosses of the interpreters," passages which contain difficulties of language or caused by the use of some Greek or Hebrew word not found elsewhere or by a reference to some popular custom of which we have no knowledge today, etc.

[8] The doctrine publicly set forth, officially confessed by a church body.

ing doctrinal truths cannot be expected, nor absolute agreement in all matters more or less remotely connected with some non-fundamental doctrine,[9] always provided that no clear Scripture statement is ignored or denied. Thus also patience and charity are due to such as are still doubtful or in error on some non-fundamental point, as long as they hold to their opinion privately, and this bearing with the weak does not cause doubt as to the truth, nor assign equal right to truth and error. We believe that this last matter is well put in the *Concordia Theological Monthly*, April, 1944, p. 273: "While full *unanimity* in all matters of doctrine, be they important or apparently unimportant, must be sought, and while not a single statement of the Bible can be to us a matter of indifference, we should not say that there can be no fellowship unless *uniformity* also in all non-fundamental doctrines has been attained. Non-fundamental doctrines (that is, doctrines such as those of the Antichrist and conversion of all Israel) may not be reduced to the level of open questions. If a position on non-fundamental doctrines militates against the clear text of the Scriptures, it cannot be sanctioned,[10] whereas weakness and temporary inability to understand and agree on non-fundamental doctrines[11] may be borne if no divisions and offenses are created and if the authority of the divine Word is fully accepted and recognized." (Italics by the writer.) That is how the Missouri Synod acted in 1938. It was satisfied with the disavowal of Chiliasm and the acceptance of the doctrine of the Antichrist on the part of the American Lutheran Church; but it did not hesitate to declare as not disruptive of church fellowship certain matters connected with Eschatology[12] which were not officially taught[13] by the A. L. C., but held by some of its members. (To be continued)

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[9] Following the example of Scripture, Lutheran writers distinguish between fundamental and non-fundamental doctrines. Fundamental are those which are the essence of the Christian religion, doctrines which must be believed if anyone is to be saved. Here we would mention the doctrine of creation, of the Trinity, of the deity of Christ, of the atonement, of justification by faith, or regeneration through the means of grace, of the resurrection of the dead, and the twofold condition of believers and unbelievers in the hereafter. Non-fundamentals are, for instance, the doctrine of the angels, the exact manner in which the earth will be destroyed, etc. Dr. Hamann points out that there are details of teaching quite remotely connected with some non-fundamentals, where no clear Scripture statement can be quoted as deciding the issue.

[10] One who denies the existence of angels or the right of congregations to call ministers, holds a position which cannot be sanctioned, because he would deny clear words of Scripture and thus involve himself in disagreement with the revealed Word of God; nothing revealed in the Bible can be made or treated as a matter of indifference when establishing pulpit or altar fellowship.

[11] Examples are given in *The Historic Position of the Lutheran Church in Non-Fundametals* by Th. Graebner, Concordia Publishing House, price 15 cents, and in *Toward Lutheran Union* by Graebner-Kretzmann (sold out).

[12] That branch of theology which treats of the life hereafter, the Latter Days, the resurrection of the dead, and the end of the world. The point made by Dr. Hamann is that these were doctrinal matters, not simply difficulties of interpretation. Of these he has spoken in the preceding paragraph.

[13] Throughout, Dr. Hamann deals with *publica doctrina*, public doctrine, or teachings publicly taught and officially confessed by a church body.

"The Time Is Not Yet"

How many a task in the work of God's kingdom
Falls short of completion; its blessings are lost.
Like Philip, forgetting the power of Jesus,
We count our resources, then look at the cost,
And quite sadly we comment with fear and regret:
"The cost is too great" or "The time is not yet."

How weak and how small is the faith of God's children.
We live in the valley of doubt and despair
When we should be treading the mountains of courage,
Of faith that takes hold of each promise in prayer.
May He graciously pardon and cast our fears out
And put us to shame with His: "Why do you doubt?"

How small our petitions, how narrow our vision;
How slowly we've moved, with what carefulness trod.
We should have been running to do the Lord's bidding
And circled the globe with the glory of God.
Must He then yet scourge us with bloodshed and war
That His kingdom may come to the far distant shore?

Too often, like Lot, we seek dwellings toward Sodom.
But where the world's laughter and pleasures resound,
We quickly lose sight of God's plan for His children
That they in the works of the Lord must abound.
May He burden our hearts with a love for the lost,
And the joy in our life will surpass every cost.

ESTHER A. SCHUMANN

The Presidents Meet in St. Louis

The first Presidents' Conference of the Centennial Year of the Missouri Synod met with the Centennial Thankoffering Committee at Concordia Publishing House January 29 and 30. The chairman was President Walter F. Lichtsinn of the Central District, the secretary, Robert G. Heyne of the Minnesota District, and the chaplain, A. H. Werfelmann of Northern Illinois. President Behnken, from the vantage point of the threshold of the Centennial Year, gave an overview of the work of the founding fathers, their insistence on purity of doctrine and godliness of life, their spirit of missions, of the blessings which we inherited and which place upon us solemn responsibilities, especially as we are confronted with the greatest crisis which Lutheranism ever faced in all its history.

The business of the meeting centered about the Centennial celebration, with its services of praise and its thankoffering fixed by the Fiscal Conference of last fall at $3,500,000. The chairman of the Thankoffering Committee, the Rev. Walter C. Birkner, reported on the progress of the work whose double purpose is a harvest of souls and a harvest of dollars, the latter to be devoted to the following objectives: "one third for Home Missions, one third for Foreign Missions, and one third for more adequate training of the future pastors and teachers of our Church." The promotional material is appearing on schedule time: posters, manual for local Centennial Thankoffering committees, material for children's participation, a Centennial pamphlet to acquaint our people with Synod's history and the thankoffering, a Centennial pictorial folder (one for every home), pledge cards and collection envelopes, Centennial film strips. Every District should supplement Synod's material to suit its own needs.

In a sectional meeting held by the Centennial Thankoffering Committee, plans made for the $3,500,000 collection were discussed in greater detail, possible objections were examined, and finally the keymen present indicated what in their opinion could be raised in their respective Districts for the thankoffering. Before adjournment it seemed practically certain that the total could and would be covered, not indeed without a supreme effort, but with some assurance of success. This was reported to the plenary meeting next morning.

A committee appointed by the Fiscal Conference of 1945, consisting of the Revs. L. Henze, W. Drews, and W. C. Birkner, to study the various problems of the Church Extension Fund of Synod, reported through its chairman, Pastor L. Henze. After reviewing the history of Church Extension work in Synod, the committee recommended that Synod make loans from the Church Extension Fund not to individual congregations but to synodical Districts only, and that for the sake of greater efficiency the Church Extension Fund of Synod be administered by a board to be known as the "Board of Home Missions and Church Extension in North America." This means that the present Church Extension Board will be discontinued, and its work will be more closely co-ordinated with the work of Home Missions. This report was accepted.

Dr. Theo. Hoyer, chairman, reported for the Centennial Celebration Committee that the following publications had been

planned and are making their appearance on schedule: *The Abiding Word* (essays delivered since the Saginaw convention in the various Districts, 608 pages, $2.00), a history of Synod for schools (by Dr. H. O. A. Keinath, 150 pages, $1.50), *A Century of Progress* (a history of Synod by Prof. W. Baepler, 350 pages, $1.50), *Rise, Ye Lion-hearted* (a Centennial pageant), *Built on a Rock* (a children's service), a devotional Bible; besides, Dr. Theo. Engelder is rendering Dr. F. Pieper's *Dogmatics* into English, and Prof. A. C. Repp is preparing a history of education in our Synod. A history of Synod in German is under advisement, especially for the South American Districts, which according to a report of Mr. O. A. Dorn, who had just returned from a flying trip to South America, are still eighty per cent German.

President O. A. Sauer of the Southeastern District rendered a report for the Army and Navy Commission on the chaplains still in the service (40) and those who are available for a call into the civilian ministry.

Greetings were cabled to the representatives of the Evangelical Lutheran Free Church of Europe and the Breslau Synod, who were in session at Wiesbaden, Germany, for the purpose of effecting a union. That meeting was attended also by pastors from the Russian Zone of occupation. K. K.

Cry for Souls

The world is ripe for harvest,
Few harvest hands we see.
O Lord of harvest, hear us;
We raise our cry to Thee.
The wheat, it must be garnered;
It must not go to waste;
It cost a priceless treasure;
Rise early, Lord, and haste!

Our heart is full of anguish;
Our soul is full of pain.
Unless the crop is garnered,
Thy work has been in vain.
Men's souls are lost and perish
By Satan's treachery;
Lord, they are doomed forever
Except it be for Thee.

Come, Lord, with tears we pray Thee;
Come, help us gather in
These people, dead and helpless
In trespasses and sin.
Come, raise the dead by millions;
Dead bones endow with flesh;
Breathe into them life's spirit;
And our sad heart refresh.

We long, O Lord, we languish,
In pain and sadness deep;
Our soul is sore and bleeding;
We cry, lament, and weep;
Our flesh and blood is straying;
They race to death and gloom.
Oh, turn them by Thy mercy
From everlasting doom.

O Father, Son, and Spirit —
Thou one and only God,
Lead millions upon millions
The way all saints have trod.
Turn wicked men and sinners,
A billion strong and more,
That they may crowd Thy heaven
And praise Thee and adore.
Amen.

St. Paul, Minn. F. W. JANZOW

World Relief: Orphanages, Institutions, and Barracks

An American church leader returning from abroad, where he saw some of the millions of destitute who are trying to preserve self-respect in utter penury, stated that every death in Europe because of starvation is an obligation we have not fulfilled.

These youngsters, somewhere in Germany, are being fed by Lutherans of America

In our Child Feeding Program $7.00 helps keep a starving child alive for three months

There is an uncomfortable amount of truth in that.

Our Church, which is spending hundreds of thousands of dollars for relief, might shift the responsibility by saying we are doing all we can. If people starve, it's because Americans, who are generally living amidst plenty, are not sending enough across. We can say that.

However, deep inside we know that every sincere Christian's love spurs him onward to do even more — our utmost for humanity. Proof positive of this spirit of love is the recent child-feeding drive initiated in our Missouri Synod group which brought forth a generous response to date of $250,000.

The knowledge that the death rate among Europe's babies ranges into thousands has moved our people. Reports of human beings in tattered clothing and cellar dwellings with ice on the walls has shocked the hearts of Lutherans to send clothing. Pictures and true stories of starving and emaciated unfortunates have prompted sympathetic Christians to ship tons of goods into foreign lands.

This generosity of our people is recognized by leading men in the work of European relief. A report from Mr. Frank Northam, Director of the Division of Material Aid for the World Council of Churches in Geneva, bears this out.

The report states that of $100,000 given by our Church, 40 tons of sugar, 9½ tons of fruit bars, 189 beds and mattresses, 26,000 cotton undershirts, 10 tons of process cheese were purchased. In addition to this, $22,000 worth of rolled oats was bought along with 10 tons of vegetable fats and 20 tons of sugar.

The World Council of Churches in Geneva further acknowledges the splendid results accomplished through our Synod's gift of $50,000 for institutions. These institutions, in many cases orphanages, tuberculosis sanatoria, and old folks' homes, are in urgent need of sewing materials,

Elsa and Frieda Kruse Enjoy a Meal of Herring

When Church World Service planned a $5,000 gift to Holland, Dutch Protestant churches, feeling Germans to be in greater need, made a shipment of $5,000 worth of herring. The picture was taken in Hamburg, Germany

RELIGIOUS NEWS SERVICE PHOTO

soap, shoe repair materials, and blankets. $35,000 of our gift has been used for such items, and the remainder will be spent in the near future.

Not only from officials abroad, but also from the recipients of our gifts came heartfelt expressions of appreciation for the relief we sent.

A little girl from the deaconess home in Salem, near Berlin, writes: "When I came here, I was thin and hungry. However, after three months here in this beautiful place, with lots of food to eat from you kind people in America, I am again well. Soon I will be going home to Papa and Mama, who will be surprised at my fat, rosy cheeks. . . ."

Another letter from the same institution, and which was profusely decorated with little sketches done by the children themselves, is written by the Sister Superior. She states: "We wish to express our deepest appreciation for your generous gifts. It is a source of great joy to see how the congregation of all Christians in America is providing for us over here. So that you may see what the children look like whom you are supporting in our institution, I am enclosing a photograph of the entire group."

Another, who has her child in one of these institutions which we are helping to support, thanks us in these words: "I write to you in order to thank you for your kind gifts. . . . I have three children and often did not know how to feed them properly. The fact that Heinrich is now in a home helps so much towards having enough for the other youngsters. . . . Heinrich tells me how often food comes from America, which all the children enjoy so much and which is dealt out to them three times each day. . . ."

We must continue to write the glorious chapter of our Church's work for the destitute in stricken lands. We must, when we hear their "Thank you! — God bless you!" reverberate in our hearts, let our love in Christ evidence itself through an even greater effort to help. E. G.

A Hospital Chaplain Reminisces

By PASTOR WILFRED H. JANKE, Formerly Chaplain, Army of the U. S. A.

There was a time when the prospect of being assigned as a Hospital Chaplain had no appeal for me and was considered personally undesirable. But experience taught me better and, in short order, working with the doctors, nurses, wardmen, and, above all, with the patients became enjoyable. There never was a lack of work. In fact, it was impossible to visit the many wards as frequently as might be desired. The hours were long and the miles tramped through corridors seemingly endless, but the wealth of experience and memories is compensation.

Perhaps the first thing that impressed me was the tremendous amount of punishment the human body could take and still survive. Equally amazing was the spirit with which the American soldier faced pain and suffering and often disability. It was almost a rule that the men who complained most were the men who suffered least.

One cheerful soul had his body swathed in bandages. Frequent operations for plastic surgery were necessary. Either the Red Cross workers or the chaplain wrote his letters for him. But there was never a word of complaint, no trace of bitterness. For nurses, doctors, wardmen, chaplain, and other patients there was a cheerful word or at least a smile. It was a deep pleasure to hear him express his gratitude to God for saving his life.

Another cheerful sufferer had been in a cast from his hips down for four months, and whether he would ever walk again was doubtful. Again, there were no complaints, except in a joking manner. His laughter and humor made his ward one of the pleasantest places in the hospital. Nor should it be forgotten that he insisted on being wheeled to the chapel that he might join in the worship of God, to whom he felt deeply grateful.

There was a host of other experiences — the young man who had been in an accident which he could not remember and worried about how serious it had been for others and eagerly joined the chaplain in prayer . . . the reluctance with which he wrote letters to the loved ones of those critically ill, informing them . . . the young Lutheran who wanted to see the chaplain for no other reason than to talk about his home church, Christian parents, and Minnesota farm, where "I reckon they should be plantin' corn about now" . . . the hard grip of a hand after the service and the request whispered almost too softly to be heard: "Chaplain, please pray for me. I need your prayers. Remember me" . . . the anxiety a man felt for his friend who was receiving discouraging letters from his wife and wondered if the chaplain would speak to him.

Life had its lighter moments, too. There was the cauliflower-eared prizefighter, who had the ward in an uproar with his imitation of a prizefight until the nurse came . . . the two young men who asked the chaplain to explain a vision in Ezekiel when the nearest known commentary was thousands of miles away . . . the argument we were asked to settle about how much Indian blood a man had whose father was white and whose mother was quarter Indian . . . the group who spent the cool early evening hours singing in harmony . . . the enthusiastic ball games with the constant witty "ribbing" of players.

But best of all are the memories of the quiet evening services which brought peace to battered souls . . . the hours spent in earnest discussion of Christian teachings . . . the strength of the impression left by a God-loving home . . . the increased conviction that God still rules the world and governs all things for the greater good of the human race and the individuals that comprise it, whom He always had in mind.

NOTE: The work among the veterans who are confined to hospitals must go on for a long time to come. The Veterans' Administration estimates that there are twenty million potential G. I. patients who will be hospitalized at some time or other during the coming years.

May God give the more than 100 Veterans' Hospital chaplains and Veterans' Hospital pastors who are working in the program of Synod's Army and Navy Commission strength to continue bringing the healing message of the Savior to the sick and wounded of World Wars I and II.

Look backward — See Christ dying for you.
Look upward — See Christ pleading for you.
Look inward — See Christ living in you.
Look forward — See Christ coming for you.
Christian Digest

Hospital Ward During Chapel Services

In many Veterans' Hospitals our chaplains preach over the airwaves so that all patients may hear the message

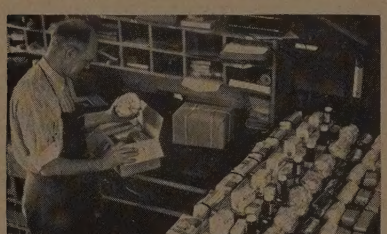
VAUGHAN GENERAL HOSPITAL, HINES, ILL., PHOTO

MISSOURI SYNOD W

FOR THE EMERGENCY PLANNING COUNCIL by Dr. L. Meyer

Food Shipments in Bulk

Approximately $1,300,000 worth of food for Europe has been bought by our Church within the past year. The items are made up primarily of fats and oils, wheats and cereals, dried fruits, meats, fish, sugar, and a score of other food items. These were bought in Sweden, Denmark, Switzerland, United States, and Canada. All foodstuffs sent in bulk have been distributed by relief agencies in the specified countries which are recognized by the Military Governments as the official distributing agencies and on which we are officially represented. In Germany all bulk shipments are distributed through *Das Hilfswerk der Evangelischen Kirche,* of which Dr. Eugen Gerstenmaier, a personal friend of Dr. J. W. Behnken, is executive director. The Reverend P. H. Peterson, President of our Evangelical Lutheran Free Church in Germany, is one of the executive members of this committee. Until recently it was impossible to make any bulk shipments direct to the Freikirche. The latest food shipment made to Europe was made up of twenty carloads (720,000 pounds) of a cereal bought at cost from Purina Mills in St. Louis. The cereal contains 90% wheat and 10% soybean.



Putting food into packages for shipment

Direct Food Packages to Individuals

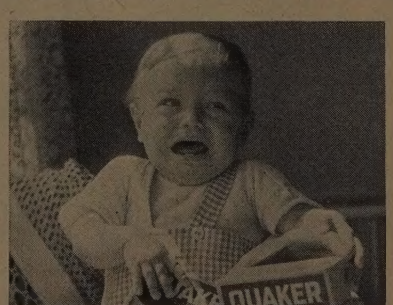
More than sixty thousand food packages (eleven pounds each) have been sent to individuals in Europe from our St. Louis office. We can now also send to the Russian Zone. This service has cost approximately $300,000. Not included in this figure are tens of thousands of packages sent by donors and relatives from their home here in the United States directly into homes in Europe. Our food package system will continue until further notice. It takes about six weeks for a parcel to reach its destination. We believe that more than 85% of all parcels are delivered to the addressee.

Clothing Shipments

A conservative estimate of clothing shipments to Europe (Finland, Poland, Czechoslovakia, Austria, Greece, Germany, France) by our Synod amounts to one and a half million pounds (750 tons). These were sent to Europe in bulk for general distribution through the Lutheran World Relief and other agencies. In addition, more than 6,000 packages (eleven pounds each) of clothing were sent direct to individuals in Europe. The above estimate does not include those many thousands of parcels being mailed by relatives and "adopters" in the United States to relatives and "adoptees" in Europe.

Family Adoption

More than eight thousand families in Europe have been "adopted" by individuals and various organizations within our congregations. These "adopters" send food and clothing packages to their adoptees at frequent intervals. In most instances a lively correspondence springs up, which means more to the people in Europe than we here can know. Our letters give them hope. The number of people in our Synod ready to adopt families grows from day to day. Our committee in Europe prepares lists of the most needy families on the basis of a screening process, to assure us that the recipients are really people in need. Of course, no screening process is perfect. You can get the names and addresses of needy families from your pastor or by applying to the Emergency Planning Council, 3558 South Jefferson Avenue, St. Louis 18, Missouri.



Some of the food we send to Europe's needy

FINANCI

The *Peace Thankoffering,* includin for *Relief in Europe and Asia* to

Eight Million Three H

Out of these funds there were allo

a. Postwar Reconstruction and Expans

b. Physical Relief in Europe and Asia

Total allocated to date for Emergency

Total amount expended to December 3

Approximate amount expended by our but not taken out of Relief Treasu

Total expended by Missouri Synod for

These are all round figures. Detailed accou official report.

CARE Packages

More than three thousand five hundred CARE packages have been sent to Europe paid for by our funds. Most

RLD RELIEF IN 1946

REPORT

Districts' share, and the collection total in cash receipts more than

ed Thousand Dollars

to date for:

	$1,800,000
	2,200,000
ef	$4,000,000
46	$2,100,000
e in addition to these funds	500,000
f to December 31, 1946	$2,600,000

l be given in the Synodical Treasurer's annual

of these went to the Berlin area and were distributed by the Relief Committee of our Free Church to people in the Russian Zone. The above figure does not include the many thousands of CARE packages sent directly by individuals to people in Finland, Poland, and other parts of Europe.

Christian Literature

Some 200 cases of books (prayer books, sermon books, Bibles, hymnals) totaling 35,000 volumes were sent to Europe in the past year. They are distributed free of charge to Lutheran pastors and schools. This work is under the direction of Mr. Christian Schmidt, the director of the reorganized publishing house of our Free Church in Frankfurt. About five thousand copies of Dr. Pieper's *Dogmatics* have arrived in Europe and have been distributed. Another five thousand copies are en route. There is many a bombed-out pastor in Europe whose complete library consists of one new volume of Dr. Pieper's *Dogmatics,* which he received as a Christmas gift from you. Within the next days ten thousand copies of Dr. Walther's *Law and Gospel,* one of the monumental literary productions in the Lutheran Church, will be en route. Not long ago a shipment of ten thousand copies of Luther's Catechism (Schwan edition) arrived in Berlin and was distributed on the basis of one Catechism to every ten pupils. This is the only religious book most of these children and their families have. In Bavaria one hundred and forty thousand Small Catechisms were printed by us and distributed. A monthly *Lutheraner* is also being printed in Germany.

Films and Slides

At Thanksgiving time a shipment of Bible story slides was sent to Europe. They arrived in time for Christmas. Thousands of children "came to see the movies." Many saw portrayed for the first time in their lives the story of the Savior. There are also in preparation ten "Voice on Film" Bible story movies in the German and other languages. These are thirty-minute talkies. Twenty minutes are used to tell the Bible story on the screen, with a ten-minute prolog or epilog in the form of a sermonet prepared by Dr. John H. C. Fritz. These are to be used in the Evangelization Program and especially also to help bring Christ to the youth of Europe.

Enjoying good American soup

Medicine

The latest larger shipment of medicines was a ten-thousand-dollar item of penicillin for Germany. Ointments, bandages, crutches, medical kits, artificial limbs, cod-liver oil, insulin, and all kinds of medicaments are sent over in a thin but regular stream.

Child Feeding Program

A total of $250,000 was contributed by our people in the past weeks for our Child Feeding Program. Twenty carloads of cereal bought at a cost of an additional $75,000 makes it possible for us to help keep forty-six thousand children alive in Europe during this hungry winter. Our Child Feeding kitchens are located in Finland, Poland, Czechoslovakia, Austria, Hungary, and in the Russian Zone of Germany. It costs seven dollars to keep one child for the winter.

Refugees in makeshift quarters

Prisoners of War in France

In Montpelier, France, we are helping 240 German theological students at a P. O. W. seminary with theological books, clothing, and food. Recently we purchased $1,600 worth of clothing and shoes for P. O. W. chaplains in France and also supplied an automobile at a cost of $1,300 for use by German P. O. W. pastors. Books, foodstuffs, and clothing are also being sent to other prisoners of war still held in France and England.

Every piece of clothing is precious

Refugee Pastors

Hundreds of Lutheran pastors had to flee from areas now ceded to Poland and Russia. In Bavaria alone there is a group of four hundred Lutheran pastors whom we have adopted as our responsibility to feed and clothe and supply with books. Another group of Estonian pastors — all Lutheran — in various displaced-person camps have also been adopted. All told, there are more than 600 Lutheran pastors receiving relief from us. This figure does not include the hundreds of German prisoners on our package list.

Orphanages

The following is a list of orphanages in various stages of organization:

	To be housed
Kohlhof	150 children
Wolfschlucht	70 children
Waldesruh	30 children
Sperlingshof	30 children
Reichenbach	30 children
Bagband	250 children
Paris	40 children
Berlin	40 boys only

You can adopt a child by proxy in one of these orphanages at $100 per year. Because of the great difficulties in securing buildings of any kind and, after we have the buildings, in finding the furniture and other equipment, our orphanage projects are moving forward slowly. However, month by month there is some progress. We need more clothing and shoes of all kinds not only for orphanages but for general distribution in needy areas. Address parcels to: Emergency Planning Council, 3558 South Jefferson Avenue, Saint Louis 18, Missouri.

In Bavaria we also have a Preventorium, where undernourished children with incipient tuberculosis can be fed and cared for. It can house about thirty children at one time. Because there are so many children who need this care, we have cut the time for rehabilitation to three weeks.

College and Seminary

Our college and seminary in Zehlendorf, Berlin, was bombed out. At Gross-Oesingen in Hannover two barracks were bought to serve as a temporary dormitory and classrooms for the college which has been opened for students preparing for the ministry. There are eleven students and three professors. At Frankfurt, property has been secured for a theological seminary. No definite date has been set for the opening. A temporary arrangement for seminary classes this spring will probably be made at Heidelberg or at some other convenient place.

It is planned that these institutions shall be run jointly with the Breslau Synod, with which our Freikirche is now establishing pulpit and altar fellowship. This agreement was arrived at after one year of doctrinal discussions initiated by Dr. J. W. Behnken on his trip to Europe about a year ago.

Barrack Churches

These are portable barracklike wooden structures, bought in Switzerland for use in the large cities by congregations who can find no available place to worship. Seven barrack churches have been provided. Two of our congregations in Berlin, one for our congregation in Bochum, one for the congregation in Frankfurt, one for Malstadt, near Saarbruecken, and one in Harburg near Hamburg.

Miscellaneous Services

Our staff of seventy-five relief workers must be versatile. Hundreds of different requests from members and non-members of our Church here in the United States, in Canada, South America, China, England, and Africa require different services. A Lutheran GI asks us to help him bring his German war bride over; a relative in Africa wants to transfer money to a needy brother in Finland; a worried father in China wants to send food to his children in Germany; hundreds of letters ask for help in locating missing persons. Scores of relatives want to know how they can help their kin in Europe emigrate to some other part of the world. Hundreds want to adopt war orphans. Packages are lost. Complaints — reasonable and unreasonable — are all in a day's work. One sincere bachelor in his early fifties pleads that we find for him a nice, healthy, strong bride. She must be blond and not "too skinny." — If you who read this have had irritating experiences with our staff caused by long waits for an answer to your letter or have sometimes received an answer which did not fully answer your questions, which surely merit an immediate acknowledgment, and did not receive one till weeks later, we beg of you to be patient with us. You will agree that all our time should be given to sending as much help across the seas as quickly as possible — and when this has been done we shall give polite and considerate attention to you.

At the moment one of our projects is to help a larger number of Latvians emigrate to the Dominican Republic. Dr. F. C. Streufert and one of his assistants will travel to the Republic in the near future to make surveys. A project of this nature cannot be undertaken until thorough surveys of every nature have been made.

Thank You Letters

Thousands of letters of thanks are piled high in our Emergency Planning Council office. They come in a daily stream from Germany, Finland, Poland, Austria, Hungary, France, and other countries. I wish you could read just a few of the letters coming in during these days, thanking for food, clothing, and medicines received on Christmas Day. The joy, the inexpressible happiness, of children who received for the first time in their lives a little piece of chocolate! Your gifts are an answer to their prayers. To many of them your little eleven-pound packages of food or that dollar which you gave or that old coat which you sent is a token that God is not dead.

No place to live in

We Owe Thanks

To the Lutheran Church of Australia for its co-operation with us in this work of helping us to rebuild the bodies and souls of men and women the world over we owe thanks. To the congregation in London, England, which has gone all out in its efforts to help, we owe thanks. To the Walther League for its splendid job in the adoption program, to the Lutheran Women's Missionary League for its work of love with its mountains of clothing for children, its hundreds of medical kits, and its "one hundred dollars per year per orphan" program, to our fellow Lutherans in Canada and in South America — to all these we owe thanks for their encouraging co-operation.

To Mr. Walter H. Schlueter, Synodical Treasurer, who has put at our disposal, free of charge, storage and packing facilities in his manufacturing plant here in St. Louis, which we could not pay for at a rate of $1,000 a month, we owe thanks.

To the members of the Executive Committee of the Emergency Planning Council, who through all these war years have so generously given of their time and energy and thought — Dr. L. J. Sieck, chairman, Dr. J. H. C. Fritz, Rev. A. Doerffler, Mr. Walter Kroencke, Dr. F. C. Streufert, Dr. R. Caemmerer, and to the members of the European Mission Board for their wholehearted co-operation and co-ordination the Church owes thanks.

A very special expression of appreciation is due to Dr. S. Michelfelder, Mr. Frank Northam, Dr. R. Barstow, Dr. J. Lyttle, members of the World Council in Geneva, Switzerland, for their invaluable suggestions and help.

One layman in our Church has sent more than five hundred individual packages to Europe. To him and to you all who are daily sending your gifts of love, ranging from twenty-five cents to a $1,000, we say "God bless you"!

The Work Must Go On

Our labor of love is not done. It must go on and on. Just as our Savior must daily forgive us so much, so we must continue to give daily. You ask, "How long?" For you — until the Son of Man shall come and say to those on His right hand, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungred, and ye gave Me meat."

Expenditures for Relief in Europe and Asia as of Dec. 31, 1946

Bibles for Norwegian Refugees	$ 2,409.64
Bibles for Germany	150,000.00
Dr. Pieper's *Dogmatics*	30,000.00
Catechisms for Prisoners of War in Europe	8,333.33
Relief for Lutheran Church in Bavaria	5,000.00
Miscellaneous European Relief and Travel	4,350.86
Catechisms Printed for Germany	2,166.66
Rehabilitation of Chapels Bombed in China	50,000.00
Restoration of Bombed Equipment in China	10,000.00
Lutheran Center in Manila	30,000.00
Lutheran Center in Japan	30,000.00
Five Barracks to be Used for Churches	25,000.00
Relief for Mission in New Guinea	5,000.00
Japanese Bibles	10,000.00
Orphanages in France	25,000.00
Finnish Orphans	1,000.00
Communion Sets	1,217.14
Equipment for Seminary, Friedburg, Germany	1,500.00
Lutheran Publishing House, Germany	5,000.00
Greek Testaments and Theological Books for Europe	9,122.17
Visual Education Material for Europe	20,000.00
Paper for Religious Publications in Europe	7,500.00
German Publishing House	2,141.84
Finnish War Orphans in Sweden	2,000.00
Orphans in Finland	10,000.00
Relief in Germany — Foodstuffs	100,000.00
Relief in Berlin — Refugees	11,497.86
Relief in Alsace, France	1,000.00
Student Relief, Erlangen University	1,630.00
Bethel bei Bielefeld — Relief	3,000.00
College, Gross-Oesingen — Relief	2,241.84
Free Church — Relief	1,713.46
Hilfswerk for Preventorium	1,000.00
Luxemburg Orphanage	525.00
Hilfswerk, Baden-Baden	775.00
Breslau Synod — Relief	1,000.00
Hilfswerk, Bodelschwingh Orphan Home	2,500.00
Wiesbaden — Relief	100.00
Frankfurt Congregation — Relief	100.00
Finnish Relief	1,300.00
Copenhagen — Food, Meats	20,000.00
Stockholm, Tyska Kyrkokontoret — Food	80,000.00
Berlin — Relief	200.00
Surplus Army Supplies for Central Europe	100,000.00
Dried Milk for Austria	50,000.00
Dried Milk for Germany	40,000.00
Dried Milk for Poland	10,000.00
Foodstuffs for British Zone (CLW)	100,000.00
Canadian Lutheran Relief	6,190.00
Automobiles for Germany	3,028.40
Rehabilitation, Charitable Institutions, Germany	50,000.00
Wheat for British Zone (CLW)	41,053.16
Travel Expenses	8,951.81
Food and Clothing Packages to Europe	280,605.05
Lutheran World Relief, Shipping Charges	65,000.00
Expenses for Scholarship Student to Valparaiso	282.45
Paris Orphanage	201.40
Medical Kits Bought in London	684.23
Sonder Konto (CWS) — Food and Raw Wool	200,000.00
Child Feeding	166,000.00
Missionary's Wife's Travel, Germany to South America	2,700.00
Finnish Relief, Lehtonen	3,011.23
Lutheran Pastors' Relief in Bavaria	25,000.00
Twenty Carloads Cereal	75,000.00
Miscellaneous	1,327.69
	$1,904,360.22

All but about $100,000.00 of the above items are completed projects. The total $1,904,360.22 does not include about $200,000.00 in initial stages of contract.

NOTE. — For all information on our relief work write to the Emergency Planning Council, 3558 South Jefferson Avenue, St. Louis 18, Missouri. Make all checks for World Relief payable to W. H. Schlueter, Treasurer, and send them through the regular congregational channels or direct to the Emergency Planning Council.

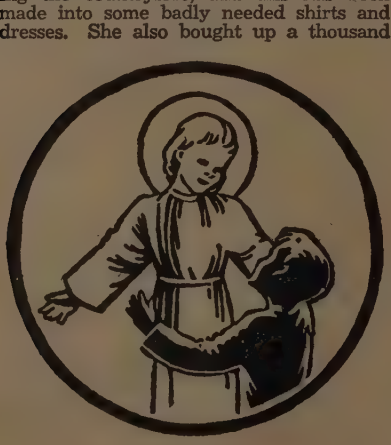
The German Church at Work

By STEWART W. HERMAN, Staff Member, World Council of Churches at Geneva

When 8,000 refugees from eastern Germany were dumped into the parks and squares of Nuremberg last June, no one paid much attention to them. Finally a barrack colony formerly occupied by Russian laborers was given to this mass of homeless people, some of whom would have preferred to remain out-of-doors all summer long rather than go into the filthy, insect-ridden buildings, which had been stripped of all furniture. About 6,000 people, mostly women and children, have now transformed these barracks into more or less permanent homes.

Some of us visited the colony recently and found water seeping through the roof of the one-story shacks, in which there was no possibility of providing adequate heat. A few green branches were all that remained of the Christmas celebration, but reports from all sides indicated that the Church had brought Christmas to these people in a way that was deeply touching. Aside from supplying this small city with adequate food to give them a decent diet during the many months of their residence, the German Lutheran congregations round about sent in enough extra clothing and food so that each child might have a pair of socks and a piece of candy, even though the socks had to be reknit out of an unraveled pair of hopelessly secondhand men's stockings. For shoes the children have been learning to weave their own footwear out of straw. I brought a pair of them along with me. They look very neat and bright because the straw is clean and the string which binds the strands is red, but they will not last more than two months at the most. Sometimes it is possible to find a little tar to seal the soles against the damp. The reason why shoes are being made of straw is that all the old felt and heavy cloth out of which slippers had been made has been used up.

The whole colony is turning into a voluntary workhouse. Wherever materials can be found out of which something may be made, the mothers and children are encouraged to earn some extra money so that they may not think of themselves as living on charity. The energetic leader of the colony, Miss Nopitch, found a thousand yards of shirt material while scouring the countryside, and this has been made into some badly needed shirts and dresses. She also bought up a thousand pairs of brand-new shoes for men, with wooden soles and scrap-leather tops. These are being rationed carefully, because there are many people without shoes, and it will take many weeks before all persons in worn-out footgear can hope to have something new. These people have been sleeping on bare boards or wire netting until some straw was contributed by the village congregations, and then a couple thousand sacks were found which would serve as covers in which to pack the straw and make a mattress.



The primitive needs of the community may be imagined when you hear the story of the three-year-old boy who, upon being asked what he wanted for Christmas, looked out of his bed with great brown eyes and merely said, "Bread." On the other hand, something of the hunger for a half-forgotten home and its congenial comfort may be read into the wish of another four-year-old who, being sick, wanted a bunch of flowers.

The best Christmas present for many of the feeble and homeless grandmothers was the bath that they were permitted to take after a wooden tub had been procured for the colony. One old lady who was nearly blind and stone-deaf was heard to repeat from behind the closed door of the bathroom a genuine prayer of thanks: "I thank Thee, God, for this great benefit, oh, I thank Thee!"

It was the Christmas spirit of the Lutheran Church of Nuremberg which enabled it to take up the work in the midst of complete collapse last June, and find time even for little messages of good cheer and homely gifts when the first postwar Christmas came. Instead of getting merely a daily municipal ration of black coffee for breakfast, a thin soup of unpeeled potatoes for lunch, and a hunk of bread for supper, the refugees began to receive some fruit and vegetables, some flour and sugar, even some sausage and a few eggs from 140 village congregations to which Miss Nopitch went and asked for help. Instead of eating out of tin cans, they began to gather some plates and saucers. When it is recalled that in order to give each person only two potatoes per day, it was necessary to bring in a supplementary 6,500 pounds, that is, three tons of potatoes per day, the spirit of self-sacrifice which motivated both the giver and the distributor is clearly to be seen.

A school has been set up under the direction of a few schoolteachers who were found among the refugees, and the classes for the 1,100 children include four hours of religious instruction per week. The only difficulty is that during the coldest spells it was impossible to continue using the barracks that was set aside as a school because there was no fuel with which to take the frost from the air.

Cold and hunger bring on sickness, and one of the greatest problems of the colony is to acquire the necessary medicines and equipment to take care of those who fall ill. Babies cannot be bathed, because there are no little tubs and no soap with which to operate. As Miss Nopitch says: "Even though we appeal to all the love and self-sacrifice in our whole country, we are still too poor to do more than prevent the worst from happening. We cannot really heal."

One look at the work which has been done at this particular spot is sufficient to convince the most cynical foreigner that Germans have set to work to help themselves and that, with all the good will in the world, that help is not adequate without relief from abroad. There is a parish near Nuremberg where 50 passing refugees are fed each day in a single parsonage. But millions of refugees are still to come, and the problem of caring for them has not even been faced.

National Lutheran Council

All-Lutheran Youth Conference

On January 9, twenty-two Lutheran Youth leaders representing approximately 1,500,000 Lutheran youth of all synods met at Chicago's Palmer House. Chairman of the conference was the Rev. Wilton E. Bergstrand, Minneapolis, executive secretary of the Augustana Luther League. While much attention was paid to technique in youth work, members of the conference spent considerable time discussing broader trends and developments in youth work.

Prof. O. H. Theiss, executive secretary of the Walther League, read the opening essay "Training Our Youth in the Work of the Church." Professor Theiss pointed out that there was an increasing need to see all aspects of the Church's youth program as an opportunity for effective Christian education, including the recreational and social activities. He urged the application of Christian principles also in the methods of group organization and administration.

The Rev. Marcus Rieke, executive secretary of the American Lutheran Luther League, discussed the development of a youth personnel bureau of his organization. He stated that large numbers of Christian youth want to devote their lives to church work and that the object of this personnel bureau is to channel such desires into useful spheres in the Church.

Other papers were read by Mrs. June Cavert ("Older Youth"), research secretary for the Augustana Luther League; the Rev. Joseph Frease, executive secretary of the United Lutheran Luther League ("Areas of Co-operation"); the Rev. Merton Strommen, head of the Danish Luther League ("Lutheran Rural Youth"); Dr. O. P. Kretzmann, president of Valparaiso University, addressed the conference on current trends in Christendom.

The Rev. Oscar C. Hanson, executive secretary of the Evangelical Lutheran Luther League, discussed the proposed All-Lutheran Youth Congress. The conference discussed the possibilities of an All-Lutheran Youth Congress in 1949, to be held in the Twin Cities area. Proposals for an All-Lutheran Youth Leaders' Conference sometime in 1948 were also considered. At this meeting there would be a maximum representation of twenty-five delegates from each of the various Lutheran groups. The present All-Lutheran Youth Conference changed its name to All-Lutheran Youth Council. The next meeting is scheduled for Jan. 15, 1948.

At the evening session of the conference there was a showing of the new thirty-minute technicolor movie of last summer's American Lutheran Luther League convention at Ames, Iowa. The Rev. Wilton

E. Bergstrand, recently returned from Europe, closed the conference with a discussion of the plight of present-day European Lutheran youth.

The convening committee, which is to discuss plans for the next meeting, consists of the Revs. O. H. Theiss, Joseph Frease, Oscar Hanson, Milton Bergstrand.

ALFRED P. KLAUSLER

Agreement Concerning "A Statement"

Reference has been made in the columns of the LUTHERAN WITNESS to A Statement, adopted by a number of our pastors meeting in Chicago in the fall of 1945, of which a copy was sent to the Missouri Synod clergy. (See LUTHERAN WITNESS, September 25, 1945, p. 323; February 26, 1946, p. 72, April 23, p. 149, May 21, p. 180, June 18, p. 212, Sept. 10, p. 306.) A number of meetings have been held by a Committee of Ten appointed by Dr. Behnken with a Committee of Ten appointed by the signers of A Statement. At a meeting of a committee of signers of A Statement with the President and Vice-Presidents an agreement was reached, which was communicated to the clergy of the Missouri Synod by Dr. J. W. Behnken in a letter dated January 18. The agreement reads as follows:

"An earnest evaluation of the discussions involved in 'A Statement' has demonstrated that we are agreed on many of its assertions, even though agreement has not been reached on some of the specific questions raised. The discussions have also shown that interpretations of some of the expressions in the accompanying letter and in the deplorations have been made which were not intended by the Signers. The language is not always clear to everyone. Nothing has developed, however, which is divisive of church fellowship.

"The longer discussions of this nature are drawn out, especially if the basis of the discussions is not understood by all participants in the same sense, the greater looms the danger of misunderstanding and the injection of personalities, temperament, personal experience, and emotion where calm objective judgment should prevail.

"It has therefore been agreed in a meeting of the Praesidium and of the representatives of the Signers that in the interest of peace and harmony in our midst and for the furtherance of the Kingdom of God at large 'A Statement' and 'The Accompanying Letter' be withdrawn as a basis of discussion so that the issues involved may be studied objectively on the basis of theses prepared under the auspices of the President of Synod.

"The withdrawal of 'A Statement' as a basis of discussion shall not be interpreted as a retraction; nor shall it mean that the issues involved shall now be glossed over or ignored. They shall become the topics of special study and prayerful consideration which will lead us, with the help of God's Holy Spirit, to an ever more consecrated adherence to the Word and will of God."

Christmas Day in a State Penitentiary

EDITORIAL NOTE. — The writer of this contribution was appointed the regular Protestant Chaplain for Iowa State Prison Jan. 15, 1946. Since then he has conducted the regular Sunday service at 12:25 noon, after his own service in Keokuk. His duties include interviewing every new man who enters, endeavoring to uncover his social and religious background. All social problems of the men are handled by Rev. Peter. He writes: "Included in the line of work is regular visiting of the prison hospital, usually containing a dozen patients, visiting death row and solid lockup."

The Christmas season in prison is one of the long-awaited dates of men behind the bars. Its expectation is exceeded only by that of expiration date, and its nearest competitor in point of interest is the date when summer yard with its outdoor athletics begins. Christmas is the only time when inmates may receive packages from the outside, and it always brings them more visitors than any other time.

The real meaning of Christmas, however, was not altogether lost in the material. For about 150 men, Christmas meant as much as it did to the reader of these lines. The tall Christmas tree, lighted candles, the Bethlehem manger scene, cut out and painted by inmates, the singing of Christmas carols, special music by the male choir, the message of the Christmas Gospel applied to their life and problems — all of these things made Christmas within the walls the same joyous day that it was in churches on the outside.

One hundred fifty men, defeated by wrong ideals and foolish worldly wisdom, men who were faced with problems but who solved them in the wrong manner, men who have lived on the borderline of right and wrong without sensing the danger, men who made but one serious mistake when caught between unexpected circumstances — these came to kneel at the manger bed of the Savior along with the shepherds, the Wise Men, and us. But about 750 men chose to ignore the worshiping of the Christ Child on His birthday.

Three hundred men who received no package from friends outside were called to the chapel after the service and given treats provided by Walther Leaguers and the "campus" canteen. One regrets that so many, while enjoying the material happiness of Christmas, chose again to enter a new year in total spiritual darkness. However, the Holy Spirit will not rest in the new year, but, even as in the past, some hardened hearts will be brought to faith and their lives turned to uprightness and usefulness.

Eight Rules on Going to Church

1. Go early to church, not only to be punctual, but be in your place before the hour announced for service to begin.

2. Go in a reverent spirit. On the way remember whither you go. Avoid lightness of manner and conversation on worldly topics.

3. Before you enter or as you enter the church, breathe a silent prayer of invocation for the presence of the Holy Spirit.

4. As you take your place, bow your head reverently in prayer, for yourself and all others who enter the sanctuary.

5. Resolve that you will foster no thought, fix your eyes on no object, utter no word that will tend to divert your mind from the holy purpose for which you should come into this place.

6. As the minister enters the pulpit, offer an earnest silent prayer in his behalf.

7. In all the services take an active part as a worshiper.

8. At the close of the service, after a moment of prayerful silence, greet with cheerfulness and good will all whom you meet, remembering Christian fellowship is a part of Christian worship.

By BISHOP VINCENT. Taken from the *Christian Digest* of August, 1943.

Chapel of Iowa State Penitentiary, Fort Madison, Iowa
The murals were painted by men serving sentences

Uncle Joe's Corner

(Continued)

"Well now, Charlie, that is a word which I can explain. Any good dictionary will help you to see that *Hosanna* has the same meaning which is expressed in the first two Petitions of the Lord's Prayer: "Hallowed be Thy name," and, "Thy kingdom come." By singing *Hosanna* we pray for God's blessing upon the kingdom of the Lord Jesus, that it may grow, increase, and become larger and more powerful. I remember my old pastor telling me that the last syllable of the word *Hosanna,* that syllable *na,* is to express intensity of desire. Just as we say: 'God bless our native land,' and as the people of England cry out: 'God save the king,' so we Christians by singing *Hosanna* ask God to bless the kingdom of the Lord Jesus and give it success, to advance its progress."

"Thank you for this explanation, Uncle Joe. I am going to remember that and will sing that word with more devotion and more earnestness."

"I am glad to hear you say that. And now, remember that by continued study you will understand better and better those simple truths which all Christians ought to know and cannot know too well. Again, through conversations such as these and reading good books, especially also Luther's Large Catechism, you will come to understand much of Scripture better and better. In addition, think of this, God wants us to live in constant hope of the perfect understanding, which is to come in heaven. Here we touch only the hem of Jesus' garment, as it were. Read the 13th chapter of First Corinthians, and note there that the most brilliant, lucid, joyous understanding of all of God's truth is reserved for heaven. Just as we cannot have fullness of joy and lasting pleasures here on this earth, so we cannot have complete understanding of spiritual truths here on this earth. Remember that Peter also at one time misunderstood Jesus, and then Jesus told him: 'What I do thou knowest not now, but thou shalt know hereafter.' Keep that in mind when studying the Scriptures."

"Uncle Joe," said Charlie Bonner, "you have impressed upon me the importance of reading and studying the Bible. But are not we young people also to read other good books?"

"Of course, my boy. God has not given all His gifts of the Holy Spirit to the Prophets of the Old Testament and to the Apostles of the New Testament only. He has given many spiritual gifts also to others."

"Of course, Uncle Joe, many men have written since the days of the Apostles, have written also on religious subjects. But who among these would you consider worthy of our attention?"

"Among those who have written on religious subjects since the days of the Apostles no one has excelled Luther."

"Tell me, Uncle, what justifies this our position of esteeming Martin Luther so highly?"

"We have especially two reasons for our high esteem for this great teacher of the Church."

"Uncle, I wish you would mention them, because my friends at college tell me that we Lutherans make too much of Luther."

'I shall be glad to do that. In the first place, not only we Lutherans, but everyone, even the Catholics themselves, admit that the corruption in the Church had assumed fearful proportions just before Luther appeared on the scene."

"I agree to that, because all the histories that I have read, and even the Catholic encyclopedia, admit that the popes, archbishops, cardinals, bishops, and priests, had become very mercenary."

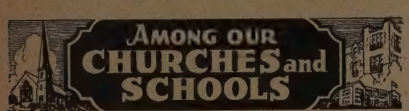
"One of the most intelligent writers of those days has written the following: 'Theology I honor and have always esteemed, but I am speaking merely of the theologasters of our own time, whose brains are the rottenest, intellects the dullest, doctrines the thorniest, manners the brutalest, life the foulest, speech the spitefulest, hearts the blackest that I have ever encountered in the world.' That judgment is definite, clear, and severe, is it not?

(To be continued)

From a Pocket Notebook

"Hawaii Is Calling" is the title of an eight-page folder, beautifully done in rotogravure, published by our Board of Home Missions. Those having friends in Hawaii or interested in our work there should get a copy from the Board, 3558 S. Jefferson, St. Louis 18, Mo. . . . Our Iowa West Walther Leaguers are collecting money for a memorial chapel on the camp grounds at Okoboji. The estimated cost is $20,000. At $10 a head this is a very fine effort. . . . Dorothy Hoyer Scharlemann has been elected honorary member of the International Mark Twain Society for her "contribution to literature" in writing *My Vineyard.* Congratulations! The Lane is proud of this young author. . . . We have mentioned here the *Church Ushers' Manual* by M. H. Krah of St. Louis. One morning's mail brought him requests from North Dakota, New York, California, Iowa, Utah, Missouri, and Indiana. Very good, but where is the South? . . . The rear page of our last issue announced *Just a Minute!* a missionary pamphlet. We have examined a copy, and it is certainly as good as described in the announcement, an excellent missionary medium to place into doctors' and dentists' waiting rooms, barber shops, beauty parlors, etc. . . . An article contributed by Prof. Samuel Brody of the University of Missouri to *Science* of October 4 has this illuminating remark on old age: "The rate of growth, and therefore the rate of maturing, is correlated with the rate of aging: the earlier an animal matures, the earlier it grows old, and the earlier it dies. This correlation could be predicted from C. S. Minot's classic generalization of 1889, that *'retardation of growth is old age.'* " . . . *Cherokee Chatter* is the unique magazine gotten out by the Occupational Therapy Department of the State Hospital, a hospital for the mentally ill at Cherokee, Iowa. Those interested should order copies from the chaplain, the Rev. Wm. Wolter. . . . Ran across a paragraph translated from a letter addressed by some person in Europe to our Emergency Planning Council. Two sentences read: "His wife had died a few months before. She had succumbed to malnutrition." Meaning that she starved to death. . . . Somehow the following touched us more than some peculiarly harrowing stories which we get from abroad, also from this column's family representative at Kassel. It occurs in a letter addressed to the Emergency Planning Council office. "Every child under six years of age is entitled, whenever it is available, to one-half pint of milk per day. An American Church official visited a home in which a little boy had just passed his sixth birthday. Promptly discontinued was the youngster's daily milk allotment. The poor little fellow simply could not understand why he no longer received his daily glass of milk." . . . Iceland is a good way off, and so we just receive the Christmas edition of the Lutheran magazine *Kirkjubladit.* We cannot read Icelandic, but the illustrations are very fine, and the issue one our Lutherans in Iceland (the population, all-Lutheran, is less than 100,000) can be proud of. . . . A note from our Lutheran member of the Supreme Court of Ontario: "I am thoroughly enjoying my work on the Supreme Court Bench, on which I have now served long enough to realize the importance of possessing a good Christian background." . . .

Remark by Pastor Niemoeller as we walked with him to the Seminary auditorium: "Of the 42,000,000 Protestants in Germany 40,000,000 are Lutherans." This is authentic and up-to-date, and statisticians should take notice. . . . The Synodical Statistician pleads with us to remember that we print notices of anniversaries only in denominations of 25 (25th, 50th, 75th, etc.). . . . Union services such as that announced in the Cleveland *Plain Dealer* of January 1 when Bay Village Lutheran Church observed a union New Year's Eve service with Presbyterian and Methodist churches of the vicinity at a Presbyterian church do not help along the cause of Lutheran union. . . . Less than 20 years ago we still had congregations in which tenants paid $10 as their annual contribution to the church and land owners $20. . . . Holy Sacraments Lutheran Church in St. Louis among 110 communicants has 31 members with college education. In itself this might not be a reason for providing a full college course in preparation for the Seminary in St. Louis; but it should set some people to thinking. Holy Sacraments Church is a Negro congregation. . . . At St. John's, Mich., the children of St. Peter's Lutheran School gave half of their earnings from the sale of Christmas cards, etc., in the amount of $26.25, to World Relief. . . . The Central Illinois District has been at the top of the list during the past three months in per-capita contributions. The budget for 1946 was $157,000. This was exceeded by almost $30,000. Receipts for all purposes $334,225. It is not so long ago that $300,000 was considered a good showing for such blue-ribbon Districts as Northern Illinois and Central. . . . The Rev. Arthur Wilk, *em.*, of Columbus, Nebr., is completing the 53d year since he pitched the great game in which our college at Fort Wayne beat the Pittsburgh Shops with a score of 1—0 in the eleventh inning. No international marathon or Olympic championship ever meant to any nation of the world what that game meant to the boys of 1893. And the pitcher's laurels have never faded. G.



St. Louis Sunday School Supports Argentine Mission Work

Since the beginning of 1942 the Sunday school of Mount Calvary Ev. Lutheran Church, St. Louis, Mo., has given a subsidy totaling $600 to two theological students at the new Seminario Concordia, Buenos Aires, Argentina. Both have now completed their theological studies and have accepted calls into the ministry. One, the Rev. Erich Sexauer, was born in Europe, but spent his boyhood in sunny Misiones, Argentina. In 1941 he decided to discontinue his studies for the ministry on account of lack of funds. It was then that Mount Calvary Sunday School came to his aid. Pastor Sexauer has now been installed at our most remote southern outpost, Winifreda, Pampa. The other student, the Fev. Fernando Hoehn, is a native of South America. He was born in the southern Pampa. He has now begun to serve a bevy of missions in the northern panhandle of Argentina. Both men were excellent students at the seminary, and their past holds promise that they will be able, faithful, and well-liked pastors. The splendid gift which was given them from year to year provided them with liberty to carry on their studies unhampered, supplied them with the necessary books, and made available to them other benefits. Our heartfelt thanks to Mount Calvary Sunday School, and more power to you.

ALBERTO LEHENBAUER
Buenos Aires, Argentina

La Porte Walther League and St. John's School Chorus

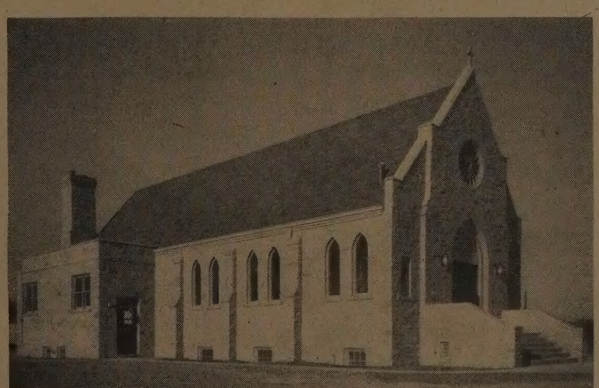
They sang to an audience of 2,300, Christmas, 1946. The Walther League chorus conducted since its founding 14 years ago by Mr. Walter Burger, a layman

Christ Memorial Church, Milwaukee, Dedicated

Nine voters and sixteen communicants, including the pastor, organized in November, 1944, to form Christ Memorial Lutheran Church, just beyond the city limits of Milwaukee, Wis. Sunday school and services were first held in the home of one of the charter members.

As attendance at services increased, the need of larger facilities became evident. But it was a period of scarcity of building materials and of high labor costs. Nevertheless the congregation, though small in numbers, but strong in faith, went forward with its building plans. To allow for expansion, nine good-sized lots were secured at a reasonable price in a good location. On these the sixty communicants have now carried out, with the help of a loan from the District Church Extension Fund, a church building program involving the expenditure of over $50,000. On Dec. 15 the new house of worship was dedicated.

The church, of Gothic design, is of stone, one of the few building materials readily available, and measures seventy-six feet in length, twenty-nine in width, and thirty in height, seating 215. The basement, which provides space for Sunday school classes, meetings, and social affairs, includes also a modern kitchen, lavatories, and four automatic gas-heating units which eliminate heating the entire building when only a part is in use. The main floor plan includes a narthex, nave, and full chancel. Off the last is an office intended as the pastor's study and to accommodate small meetings. Above the narthex is a small choir loft, which also houses the console of a Hammond organ. Off the narthex is located a special mothers' room,



Christ Memorial Lutheran Church, Milwaukee, Wis.

where mothers with their infants can listen to the service by means of an amplifying system. The floor of the church proper is of re-enforced concrete, covered with asphalt tile under the pews and with rubber tile in the center aisle and in the chancel.

A. F. SCHROEDER

Milwaukee, Wis.

Dr. Arndt on Leave of Absence

On Feb. 8 Dr. William Arndt of our Seminary at St. Louis will sail from New York on the liner *Saturnia* for a three months' visit to Palestine. The Board of Control gladly granted the necessary leave of absence to enable him to accept the offer of Church-Craft Pictures to visit the Holy Land. Church-Craft Pictures is a religious picture company which is managed by the Rev. Paul G. Kiehl, a graduate of our Seminary. His brother, the Rev. Erich H. Kiehl, and the latter's wife, will accompany Dr. Arndt and be met at Cairo by a professional photographer of a firm in Portland, Oreg., who specializes in two-and three-dimensional color photography. Church-Craft Pictures is paying salary and expenses for this trip, in order to have Dr. Arndt's valued advice as a New Testament scholar in the taking of hundreds of Bible pictures in the land of the Bible.

The Seminary faculty co-operated with the Board of Control in making this visit to Palestine possible for its esteemed colleague, who has been teaching New Testament interpretation for twenty-five years. It appreciates the helpfulness which this visit will give him in presenting the background of life, landscape, and customs in the Holy Land in his classroom work and its value to him in writing his scholarly commentary on the Gospel according to St. Luke.

The fact that the Seminary had no regular admissions class last September made it possible for other faculty members to take over Dr. Arndt's courses in the next semester, which opens on the day of his scheduled departure from New York.

We ask our fellow Christians to join us in remembering Dr. Arndt in prayer, invoking God's protection, guidance, and blessing upon him in his travels. LOUIS J. SIECK

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Frederick Gohlke (d. Jan. 4, 1947), the son of Gustav and Justine Gohlke, was born in Neshkoro, Wis., June 28, 1890. Graduating from Concordia Seminary, Springfield, Ill., in 1915, he first served Gilman, Sheldon, and Ladysmith, Wis., until 1921, then a parish near Merrill, Wis. In 1926 he was called to Belvidere, Ill., where he labored for seventeen years, until for reasons of health he resigned in 1943. During his retirement he lived in Des Plaines, Ill. The funeral was conducted in Immanuel Church in Belvidere on Jan. 7. The undersigned preached the sermon, while the Rev. H. Bauer officiated at the grave. In 1915 he married Miss Clara Wallner, who with their three children and four grandchildren survives him. ALLEN H. FEDDER

The Rev. William Frederic Gottlieb Schneider (d. Jan. 16, 1947), son of John Schneider and Emily, nee Schmidt, was born March 17, 1872, in Grand Rapids, Mich. He received his ministerial training at Milwaukee, Fort Wayne, and St. Louis, graduating in 1894. He first served eleven stations in Nebraska and South Dakota until 1902, then Woodbury Township, near St. Paul, Minn., where he also taught school for nine years. In 1911 he became the pastor of Trinity of Waconia, Minn. He resigned in 1943, but continued to make his home in his former parish, always ready to assist a brother minister in time of need. On Jan. 20, 1897, he married Ida Louise Dietz, who died Feb. 7, 1931. He is survived by three sons, two daughters, and seven grandchildren. His successor, President R. Heyne, preached at his funeral on Jan. 19, on Gal. 6:14.

H. J. BOUMAN

The Rev. Theodore Christian Pieper (d. Aug. 23, 1946), son of the sainted Dr. and Mrs. Franz Pieper, was born in St. Louis on Aug. 17, 1890. He attended St. Paul's College, Concordia, Mo., and was graduated from Concordia Seminary, St. Louis, in 1912. In August of the same year he was installed as missionary in San Francisco by the sainted Dr. G. A. Bernthal. Before the end of the year Christ Church was organized under his leadership, with membership in the English District. On Thanksgiving Day, 1945, he collapsed in the pulpit. Given a leave of absence, he returned to his congregation shortly before Easter, though not fully recovered. On Thursday morning, Aug. 23, he was found asleep, having departed to be forever with Christ, after having served Christ Church as its only pastor for thirty-four years. He was unmarried. A memorial service was conducted by Christ Church during the regular hour of worship on Sunday, Aug. 25, thirty-four years to the day after his ordination, the undersigned officiating. His body was returned to St. Louis, where on Aug. 29 his remains were laid to rest in the Pieper plot in Immanuel Cemetery, the Rev. J. Oppliger, pastor of Immanuel Church, conducting the service. W. G. RUEHLE

Herman A. Schumacher, teacher *em.* (d. Jan. 6, 1947), son of Henry Schumacher and Caroline, nee Boettcher, was born in Stettin, Germany, Sept. 22, 1863. He came to Watertown, Wis., with his parents one year later. Here he attended St. John's School, the public high school, and Northwestern College. Then he attended the Teachers' Seminary at Addison, graduating in 1885. In August, 1885, he was called to St. John's School, Chicago (Pastor H. Succop). Six years later he became a tutor at Northwestern College. In 1893 St. John's of Watertown called him as teacher and principal of its school. Here he labored for 36 years, retiring in 1929 on account of advanced age. Besides serving as schoolteacher he was an excellent organist, choirmaster, and band leader. Concordia Publishing House published about twenty of his compositions for choir. In 1885 he married Miss Wilhelmine Struebing of Chicago, who preceded him into eternity in 1926. He is survived by five sons, one daughter, seven grandchildren. His son Erwin is a parish schoolteacher at Fort Atkinson, Wis. The funeral took place on Jan. 10, the undersigned, his pastor, preaching on Heb. 13:17. Interment took place in St. John's Cemetery. F. H. EGGERS

Music

Reviewed by Walter Buszin

Beautiful Saviour. (CM6227.) Arranged by Carl F. Mueller. 15 cents.

Mr. Mueller here uses a tune of a well-known hymn which is less known than the popular one, but which is of greater intrinsic musical worth. Lutkin based a beautiful chorale motet on this melody, which has been traced back to the seventeenth century. Mr. Mueller's arrangement calls for organ accompaniment and is not difficult. We recommend the composition, written for SATB.

Classic Anthems for Mixed Voices. (MP61.) Edited by Ernest White. 40 cents.

Mr. White, a prominent organist of New York City, here offers three anthems by three outstanding English composers of the seventeenth century. As one peruses this fine music, one cannot but regret that the English (and American) anthem composers of the nineteenth and twentieth centuries did not follow in the footsteps of their greater and more worthy forebears. The compositions included are: *Out of the Deep,* by Henry Aldrich; *Teach Me, O Lord,* by Benjamin Rogers; and *Praise the Lord,* by William Child. Moderately difficult and accompanied.

Twelve Transcriptions from the Vocal Works of J. S. Bach. Book I. Arranged by Harvey Grace. $1.50.

This excellent collection, unfortunately, is not as well known as Mr. Grace's **Ten Instrumental Movements from the Cantatas of J. S. Bach.** Both deserve wide use in Lutheran circles, and it is difficult to state which is the better collection. Some selections are fairly simple, others difficult.

Chorale Fantasia on S. Magnus. By Ambrose P. Porter. 75 cents.

A robust but difficult composition included by Martin Shaw in his series **Organ Music by British Composers.**

Ceremonial Music for Organ with Optional Trumpets. By Henry Purcell. Edited by E. Power Biggs. Organ score with part for trumpets. $3.00.

This collection includes a **Voluntary in C Major,** Purcell's well-known **Trumpet Voluntary,** his **Voluntary on Old Hundredth,** the famous **Trumpet Tune,** and the **Bell Symphony.** Only a master could have written music of this sort. Of various degrees of difficulty.

Organ Album of Modern Repertoire. Edited and compiled by Robert Leech Bedell. $1.00.

While not everything in this inexpensive volume of 96 pages is suitable for a Lutheran service of worship, Mr. Bedell has included several items which are worth the price of the entire album. Dudley Buck, of all composers, is represented by a group of seven well-written short hymn preludes, five of which are based on the tunes **Old Hundredth, Federal Street, St. Anne,** and **Dundee** (2).

The Slow Movements of the Violin Sonatas of George Fr. Handel. Transcribed by John M. Klein. Whole World Series No. 36. $1.00.

An excellent collection at a low price. These compositions may well be used as voluntaries, soft preludes, and as interludes played during the administration of Holy Communion. Of varying degrees of difficulty.

Six Chorales Paraphrased for Organ. By J. Alfred Schehl. $1.00 net.

A collection of well-written preludes based on some of our best hymns. Of moderate difficulty.

Masterpieces of Organ Music. Johann Krieger. Edited and selected by Norman Hennefield. $1.50.

Contains two selections: a most interesting **Toccata in C Major** and a set of variations on the chorale **In Thee, O Lord, have I Placed My Trust.** Krieger was a well-known master and a contemporary of J. S. Bach.

The Story of the American Guild of Organists. By Samuel Atkinson Baldwin. Price $2.00.

The American Guild of Organists has played a very important part in the history and development of music in America ever since it was founded fifty years ago. More than 6,000 organists belong to this organization. Preparing a history of this organization is not a small task. We regret to say that the present volume is not very well written, though it contains much valuable information.

Miscellaneous

Installations

(Authorized by the Proper Officials)

Pastors

Braeunig, L., as missionary in Knoxville, Iowa, by Theo. Gutknecht, 1. Sun. p. Epiph., Jan. 12.

Craft, Victor H., as missionary in Milwaukee, Wis., by Ed. H. Schmidt, Sun. p. New Year, Jan. 5.

Krieg, Hugh J., as missionary in St. Paul, Minn., in Bethlehem Church, St. Paul, Minn., by H. Gamber, 2. Sun. p. Epiph., Jan. 19.

Installed:

Aschbrenner, A. R., in Trinity Congregation, Bremer, Iowa, by H. A. Roschke, Sun. p. New Year, Jan. 5.

Bartelt, Victor, in Elm Grove Congregation, Elm Grove, Wis., by Ed. H. Schmidt, Sun. p. New Year, Jan. 5.

Dienst, Martin, in St. John's Congregation, Delaware, Immanuel Congregation, Ruth, Mich., by H. P. Gugel, Sun. p. New Year, Jan. 5, and in Trinity Congregation, Bloomfield, Mich., by K. Lohrmann, 1. Sun. p. Epiph., Jan. 12.

Fox, E. B., in Redeemer Congregation, Didsbury, Alta., Can., by Ph. Unterschultz, 2. Sun. p. Epiph., Jan. 19.

Frank, Walmar W., in Good Shepherd Congregation, Tulsa, Okla., by C. Knippa, Sun. p. New Year, Jan. 5.

Frese, Frank, in Redeemer Congregation, Portsmouth, Va., by P. A. Plawin, 1. Sun. p. Epiph., Jan. 12.

Hasskamp, Hubert, in Our Savior's Congregation, St. Paul, Minn., by F. L. Oberschulte, 1. Sun. p. Epiph., Jan. 12.

Kluge, Arnold F., in St. John's Congregation, Independence, Ohio, and in Bethlehem Congregation, Parma, Ohio, by A. W. Hinz, 2. Sun. p. Epiph., Jan. 19.

Kuebler, Karl E., in St. Martin's Congregation, near Wallula, Kans., by E. M. Roschke, 1. Sun. p. Epiph., Jan. 12.

Nauyok, Elmer H., in Zion Congregation (Lith.), Chicago, Ill., by W. Gahl, 2. Sun. p. Epiph., Jan. 19.

Vogel, L. E., in Trinity Congregation, Jansen, Nebr., by O. R. Heinitz, Sun. p. New Year, Jan. 5.

Wahl, John F., in First Emmaus Congregation, Alhambra, Calif., by R. G. Deffner, Jan. 13.

Witt, Raymond H., in St. Luke's Congregation, Ottawa, Ont., Can., by G. H. Raedeke, 2. Sun. p. Epiph., Jan. 19.

Teachers

Schmidt, Raymond, in Trinity Congregation, Danville, Ill., by Pres. A. C. Bernthal, 22. Sun. p. Trin., Nov. 7, 1946.

Stoppenhagen, A. C., in Zion Congregation, near Auburn, Mich., by E. A. Storm, 1. Sun. p. Epiph., Jan. 12.

Cornerstone Laying

Kinston, N. C. Faith Congregation (Erwin H. Goltermann), laid the cornerstone for a new church, 1. Adv. Sun., Dec. 1, 1946.

Dedication

Neligh, Nebr. The new church of Grace Congregation (John R. Sternberg), 1. Adv. Sun., Dec. 1, 1946.

Conference Meeting

Pastors':

Puget Sound, Feb. 4—6, Immanuel, Everett, Wash. Communion address: N. Heins. Sermon: L. Westerkamp. — R. A. Frantz, *Sec.*

Call Acceptance

Rev. Werner K. Wadewitz, Porto Alegre, Brazil, has accepted the call for the professorship at our Porto Alegre seminary which was vacant due to resignation of Prof. C. Carchia. — Board of Missions for South America, C. F. Lehenbauer, *Secretary*.
Jan. 25, 1947

Election Result

Prof. W. Wente, Winfield, Kans., has been elected and called for the new theological professorship at the Seminario Concordia, Porto Alegre, Brazil. — Board of Missions for South America, C. F. Lehenbauer, *Secretary*.
Jan. 25, 1947

Wanted

By a new mission congregation two dozen *Hymnals*, black, or the new Hymnal. Please communicate with Rev. J. C. Werschler, Churchbridge, Sask., Can.

A Nine-Week Summer Session

is again arranged by Concordia Teachers College, Seward, Nebr., from June 3 to Aug. 1. The great need for teachers convinced the faculty to prepare an extensive program, which includes the following: (1) Introductory courses in education; (2) The campus training school in session for six weeks for observation and practice teaching; (3) Music courses for church organists and choirmasters; (4) Courses designed for students who want to begin college work during the summer; (5) Advanced courses leading to degrees; (6) A three-week seminar for pastors, June 23 to July 11.

The Seward summer session shall again prove to be of interest and value to teachers in service, beginning teachers, theological students, organists, choirmasters, and pastors.

The summer work will be divided into three terms: June 3 to June 20; June 23 to July 11; July 14 to Aug. 1.

All facilities of Concordia will be at the disposal of the summer school students. Adequate housing for both men and women is available.

Congregations will want to make it possible for their pastors, teachers, and church musicians to attend all or part of the session. For a catalog write to A. O. Fuerbringer, *President*, Concordia Teachers College, Seward, Nebr.

The Russian Zone of Germany

is now open. An 11-pound package of food, clothing, or medicine may be sent to one address weekly. The same number of customs declarations is required as for the American, British, and French Zones of Germany.

The Emergency Planning Council will accept orders for food packages to be mailed to this zone. Cost of packages: $4.50 and $6.00, including postage. The $6.00 package contains vitamins. — H. Bloedel, 3558 South Jefferson Ave., St. Louis 18, Mo.

Changes of Address

Pastors:

Behnken, J. W., Jr., 4518 Lockwood Dr., Houston 10, Tex.
Beversdorf, E. C., 1613 Greenwood Ave., Rockford, Ill.
Bickel, Ottomar E., 48 Orchard Grove, Painesville, Ohio
Birkner, W. C., 303 E. Lewis St., Fort Wayne 2, Ind.
Brandt, Victor L., 2214 E. Oliver St., Baltimore 13, Md.
Dallmann, B., 1290 Fifth Ave., San Francisco 22, Calif.
Dissen, V. H., New Rockford, N. Dak.
Dorn, Martin, Georgetown, S. C.
Elser, John G., 7200 Castor Ave., Philadelphia, Pa.
Engelbrecht, O. F., c/o C. E. Christopher, 1356 W. 109th St., Los Angeles 44, Calif.
Fleckenstein, H. H., *em.*, 1311 W. Walnut St., Bloomington, Ill.
Fluegge, Wilton H., 762 N. Getty St., Uvalde, Tex.
Fox, E. B., Didsbury, Alta., Can.
Geffert, Melvin R., Stanwood, Iowa
Harms, Clemens E., R. 1, Arapahoe, Nebr.
Jaeger, Robert, 514 W. Walnut St., Blytheville, Ark.
Lindner, Arthur F., 308 First Ave. N. E., Hampton, Iowa
Lueker, C. H., Montrose, Minn.
Mueller, H. A., *c. r. m.*, 12095 Robson St., Detroit, Mich.
Nickel, H. C., 4523 Towle Ave., Hammond, Ind.
Pabor, Louis L., Eola, Tex.
Rusch, Carl, 1508 N. Long Ave., Chicago 51, Ill.
Scheck, E. W., Gaylord, Mich.
Schedler, O. A., 603 S. 37th St., Louisville 11, Ky.
Schueler, Kenneth, 1429 N. 50th St., Milwaukee 8, Wis.
Schulze, H. C., 3625 N. E. 46th Ave., Portland 13, Oreg.
Steege, Prof. Mark J., Concordia Seminary, Springfield, Ill.
Tonn, Emil T., 624 N. Poplar St., Florence, Ala.
Waech, C. A., *em.*, 3941 W. Wrightwood Ave., Chicago 47, Ill.
Warneke, Anton C., R. F. D., Burnett, Wis.
Wittrock, Theo., 2817 Santa Ana St., South Gate, Calif.

Teachers:

Lorenz, M. E., 2819 N. Mozart St., Chicago 18, Ill.
Meyer, Albert, 702 N. Farragut, Bay City, Mich.
Otte, H. W., 817 S. Prairie, Fairmont, Minn.
Schneewind, Otto, 206 Third St. S., Kirkland, Wash.
Stohs, George F., Wood Lake, Minn.

THE LUTHERAN WITNESS

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All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

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BOOKS THAT PORTRAY OUR RICH HERITAGE

The year 1947 marks the One-Hundredth Anniversary of the Lutheran Missouri Synod. To commemorate this historical occasion fittingly, the Centennial Committee now has in publication three significant books: *The Abiding Word, A Century of Grace,* and *My Church.*

You will value and treasure these books for the useful information they contain and also for their inspiring, fascinating contents.

The Abiding Word, edited by Dr. Theodore Laetsch, brings you clear, instructive expositions on the principal doctrines of the Bible. In a day of doctrinal indifference *The Abiding Word* shines forth as a beacon light of Biblical truth. 608 pages. $2.00. Publication date: March 15.

A Century of Grace, by W. A. Baepler, presents the most detailed and complete history of our Synod and its development that has been written to date. The author interestingly records the great forward march of our Church from its beginning to the present day. Illustrated. Approximately 350 pages. $1.50. Publication date: April 15.

My Church, by H. O. Keinath, is likewise a history of our Synod, only much briefer; it has been designed by the author for home and school use. *My Church* is sure to command your attention and give you many hours of enjoyable and profitable reading. Approximately 150 pages. $1.50. Publication date: March 15.

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